

A
SERMON

Preached at

Heydon in Essex,

October the 20th.

Upon the Occasion of the DEATH of the
truly pious and Reverend

John Davies, D.D.

Late R E C T O R of the
said Parish;

Who departed this Life, October 4. 1717.
in the *Eighty second* Year of his Age.

By RICHARD WARD, A. M. Rector of
Belton in Lincolnshire.

The Righteous shall be had in everlasting Remembrance.

L O N D O N,

Printed and Sold by J. Downing, in Bartholomew-
Close, near West-Smithfield, 1718.

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By RICHARD WARD, A. M. Rector of
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Printed and sold by J. Sturges, in Pall-mall
Close, near W. & S. Smith's, 1718.

T O

All that knew and valued that learn-
ed, excellent Person,

Dr. John Davies,

The chief Subject of the

Ensuing Discourse:

More especially to the

Inhabitants of HEYDON,

A N D

Little CHISHIL;

This small Account of his great Worth

Is, with all due Respects,

DEDICATED

B Y

Their most humble Servant,

RICHARD WARD.

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RICHARD WARD.

HE B. XIII. 7. The last Words.

*Whose Faith follow, considering the End of
their Conversation.*

The Whole is thus.

*Remember them which have the Rule over
you ; who have spoken unto you the
Word of God : Whose Faith follow, con-
sidering the End of their Conversation.*

THE Change which hath lately
happen'd in this Place, and the
Character of him that is deceas'd
in it, are too considerable not to
have some particular Notice taken of 'em.
Nor, in one Sense, can any Person easily
be fitter to do it than my self, however
defective in another ; who both so well
knew him, and receiv'd so great Obliga-
tions from him ; which yet shall not byass

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me in doing more than Justice to his Person and Memory.

The Words that I have pitch'd upon for my present Discourse, are not unsuitable, I hope, to the Occasion of it: Which yet I shall not, as to themselves, largely treat of; but rather glancing only at their Sense and Scope, manage chiefly my Discourse with a Relation unto *him*, who is like to be the greatest Subject of it.

That the Words relate unto the Pastors and Governours of the Church, and to those particularly that were departed from them, is both plain in it self, and acknowledged by all. They are the same that are spoken of, *ver. 17.* Obey them that have the Rule over you, *the spiritual Rule over you*; and submit your selves: for they watch for your Souls, as they that must give Account: *Namely, how they have discharged their Trusts towards you; and what Benefit or Proficiency you have received under 'em*: that they may do it with Joy, and not with Grief, for that is unprofitable for you: *melancholy unto them; and of all Things the most unhappy unto your selves.*

True indeed it is, as hath been already intimated, by the *Rulers* here mention'd, we are to understand chiefly the superiour Officers, the *Bishops and Governours* of the Church of God: but the subordinate Officers and Pastors of it, will also come in by way of
just

just Proportion, for their Share or Measure in the Exhortation: And thus the whole will be applicable, in a due Degree, both on your Side and his, to the late pious, and very Reverend Minister of this Place.

I will touch accordingly upon the Words, *First*, As they related unto the *Times* in which they were *written*; And shall then speak of them by way of *Application* unto *him*, who is the Subject of my present Discourse.

First, saith the Apostle, Remember them which have, *or have had lately*, the Rule over you; who have spoken unto you the Word of God: Remember them; that is, call them diligently to your Mind, for your Use and Benefit; remember all their pious Labours and Instructions amongst you; all the just Care and Pains which they took in both the *feeding* and *ruling* the Churches they were set over: Remember earnestly their Faith, their Zeal, and their Love; their Constancy, and their Sufferings; nay, the Martyrdoms they were gloriously crown'd with; the excellent Gifts which God in any Respects had endued them with; and their Exercise of them; their faithful Discharge of all their either governing, or ministerial Offices: the Advantages you have to answer for in their *Works, and Labour of Love* amongst you; the Benefits which

you receiv'd, or at least ought to have receiv'd by them; their Doctrine, Manners, Teaching, Discipline, sincere both Exhortations and Admonitions amongst you; and whatever, in a Word, was Praise-worthy, or exemplary in them: *Remember them*, I say, with Honour and Respect; with Edification, and with Imitation; how they have preach'd, rul'd, administred the Holy Sacraments, laid on Hands, bound, loos'd, and performed all Christian Duties and Offices amongst you:

And 'tis then added, *Whose Faith follow, considering the End of their Conversation*. The Meaning is, whose Faith, and all the Consequences of it, *follow*; their firm Faith in God, and the Life to come; their firm Faith in Christ, with all the glorious Fruits and Promises of the Gospel; the Rewards more particularly of all such as, through the greatest Dangers, Temptations, or Difficulties, shall adhere to it; and with an unwearied Principle, both of Constancy and Obedience, shall persevere in it unto the End: Which brings us to the last Words of the whole; *Considering the End of their Conversation*; the Nature and the Close, the Tendency and the Upshot of their *Conversation*; their entire Course, or Conversation in the World; how full of Hope and Affiance, how full of Peace and of Piety, how full of the Expecta-

Expectation of Glory and Immortality it was in the Sight of you their People.

And thus far I have discoursed on these Words, as they were spoken by the Apostle, or originally delivered unto the *Hebrews*; when, besides the Practice of Virtue and Obedience, which is the Glory of Man, more than ordinary Afflictions lay upon them from without; and we cannot but see the Excellency and Propriety of them.

I shall now come, *Secondly*, to apply them to *your selves*; and to that *excellent Person*, your late faithful and learned *Pastor in this Parish*; who, in a subordinate Sense, had the spiritual Charge and *Rule over you*; and whom I would heartily exhort you to *remember with Respect*; with Honour to his Person, and with Edification unto your selves; to follow truly his *Faith, considering the End of his Conversation*: the Tendency and Design, the Beginning and the End, of both his *Life and Doctrine*, his *Conversation*, and his *Ministry* amongst you.

And here, in order to the setting him more clearly before your Eyes, I shall touch upon some Things that relate to him, from the very Beginning of his Time in this World.

Dr. *John Davies* was born at *Chilton* in *Berkshire*; in the House of the Reverend Dr. *Lawrence*, his Mother's Father, and some time *Greek-Professor* in the University of

of *Oxford*: but was soon remov'd from thence to *Plimouth* in *Devonshire*. His Father was a Physician of much Note in those Parts; to such a Degree, that when he determin'd, at the Restoration, (being a great Royalist) to remove to *London*, the Gentlemen of that Country, tho' without Success, offer'd freely to make amongst themselves a large and honourable Subscription, yearly to be paid, to detain him in it. He died generously in the Time of the great Plague in that City; having resolved with himself not to leave that Place in its Adversity, which he serv'd and liv'd by in its Prosperity.

His eldest Son *John*, he sent to *Baliol* College in *Oxford*; where, even in his younger Time, he was extremely religious, being deeply and passionately concern'd touching the great Duties and Doctrines of the Gospel; the Favour of God, and his own eternal Salvation. I have heard him give repeated and extraordinary Relations of his Seriousness and Devotion, his Anxiety and Experiences as to these Matters.

After having taken his Degree in *Oxford*, being design'd for Physick, he was sent by his Father into *France*; where he staid two Years, for his Benefit and Proficiency in those Studies: but returning into *England*, and having in a little Time the Happiness to see the glorious Change
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of Things, in the Year 1660, he soon laid aside the Thoughts of *Physick*; and, as he was always inclin'd, resolv'd, with God's Grace, to take upon him the Profession of *Divinity*.

Waving some good and advantageous Offers that were otherwise made him, his first Appearance, as to the Service of the Church, was in the Bishoprick of *Durham*; to which Place he went with his honourable Friend the late Dr. *Granvill*, (who had soon great Preferments bestow'd upon him, and at length the Deanery) to be an Assistant there, and Companion to him: In which Parts he quickly became noted for his excellent Understanding, Preaching, and Piety; his Zeal, Charity, Gravity, and exemplary Conversation; of which I could give more particular Accounts, if need were.

But he was the same Person, in a great Measure, in all the Stages, or Stations of his Life; and so by what you saw of him so long here, you may collect his Conduct in other Places. I my self being over in those Parts once with him, a pretty Number of Years after he had left them, observ'd a more than ordinary Respect and Emotion amongst the People, at the Sight of him.

After about Twelve Years Stay in that Country, he removed then, at length, with
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his Family to *London*; and after no very long Abode there, came and settled himself from thence, by an unexpected Providence, here at *Heydon*. What he was in this Place, from first to last, during the Space of One and Forty Years he lived amongst you, you, in great Part, do sufficiently know; and in some Respects, again, I may be bold to say, you know not.

You cannot indeed, first, but very well remember, I mean many of you, what manner of Conversation he had amongst you, from his first Entrance upon this Charge, to his so lately leaving it; his Zeal, Piety, Christian diligent Performance of all the Pastoral Duties, whether publick or private; his most eminent Charities, whether from his own or other Hands, and these of all Sorts, display'd amongst you: his feeding, cloathing, visiting, and also curing, as need was, by a skilful, worthy Physician, the Poor and the Sick amongst you; to say nothing of his Helpfulness unto any others: his most hearty Exhortations at all Times, whether in the Church, or out of the Church, *in Season, or out of Season*, to a good and Christian Life: his putting you indeed upon every Thing that was agreeable to your holy Profession; particularly a great and powerful Faith in God, through our Lord Jesus Christ, for Grace here, and for Glory here.

hereafter; a fix'd and powerful Belief, after the fullest Manner, in the great Creator, Redeemer, and Sanctifier of the World; with all the glorious Things at large, Mysteries and Treasures, that are contained within the Verge and Oeconomy of the Gospel; and what is the Crown of all, a Conversation and Spirit that is suitable to the whole.

His exhorting you to a constant Observation of the *Church* and *Sabbath*; to the frequenting of the *divine Service* upon Week-Days and Holy-Days, to the best of your Powers, as well as on the Sundays; the Success of which was, more especially of late Years, very considerable amongst you at the Times it was celebrated; his exhorting you very seriously to a frequent pious Reception of the *holy Sacrament*, as the Epitome or Compendium, the Badge and Substance, as it were, of our entire Religion: to the good ruling and ordering of your *Children*, your sending them to be *catechized*, and assisting them in it; the being your selves sensible both of the Nature, and the Duty of *Confirmation*; or the taking of their Baptism upon themselves; with the other Ends of that holy Performance; and then endeavouring with himself to make *them* sensible of the same also: to the coming *early* to the Church, without a just Hindrance, both *Forenoon*

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and *Afternoon*; the behaving your selves with *Seriousness* and *Reverence* in it; without which you had better indeed come not there at all; your attending diligently to your Powers, to the whole that is done in these Assemblies, and to the bearing of your Christian *Parts* in it.

His exhorting you very earnestly to *private Prayer* as well as publick; and to Prayers in your *Families*, so far as you are able, as well as publick or private: (and all may be able to do more or less in this way: the *Lord's-Prayer*, suppose, may with ease be repeated by the meanest or the poorest Person that is; and will be accepted also, where greater Abilities are not given:) to the reading of the *Scriptures*, and other *good Books*; or the hearing them read by some others; divers of which, from Time to Time, he also furnish'd you with: to the *counselling* or *exhorting* of one another; and to the encouraging of any *good*, but the discountenancing or rebuking of any *evil Ways*; and not suffering Sin, Scandal, or Prophaneness, to reign in the Wicked without Controul: he was for the *Laws* being executed, after their true Meaning, upon all such.

His exhorting you to all Justice, Temperance, and Virtue; to Peaceableness, Forgiveness, and Heavenly-mindedness; to

a Contempt indeed of this World, in comparison of the next ; to Prudence and Diligence ; Quietness and Contentedness ; Patience under Afflictions ; Trust in Providence, and a Submission to the Will of God in all Things ; in fine, to an universal Kindness, Helpfulness, and Charity towards one another.

And now *remember* here again, and *consider* well his own Seriousness, Serviceableness, and exemplary Life amongst you ; his constant ardent Desires for the Glory of God, and the good of Souls ; his free and powerful way of talking and conversing with you ; the Spring he had always in him both of divine Thoughts, and also suitable Expressions ; few, if any, exceeded him in this way ; and if he exceeded here at any Time even himself, or went too far in the Nature of his Admonitions or Reproofs, it was usually a pious Zeal for Religion, a Fervour in the Behalf of true Righteousness, and against Ungodliness or Sin ; something which was amiss, that was the chief Occasion of it : *Plainness, and too great Plainness, was, he would sometimes say, his Character.*

It is more also than once, that he hath express'd himself to this Purpose ; That if a Friend whom he knew, had a due Proportion of his own Complexion, and he again of his, it would be an Advantage

to both their Characters: and I am assured it would be such in the Party that was here meant by him. But this is by the by.

These, and Things of a like kind, I mean the whole that hath been spoken, I dare say, you cannot but all very well *remember*: they were noted, I may add, and eminent in him; and, I hope, you will *consider* them accordingly, as the Text seriously exhorts; recollect and observe them unto the End of your Lives.

In these Ways then he both lived and died; they were the same in him to the very last of all, according to his Strength, as they were in his foregoing Time. When he had a very great Sickness, about Four Years since, he told me what a *strong Sense* he had upon his Mind, for a still stricter Performance of his *Ministerial Duties*, if God should be pleased to recover him from it: And he endeavoured, I am assur'd, to answer that his earnest Resolution.

In a Word, you all knew him, nay, all his Friends, and the Neighbourhood knew him, to be a Person of a very strong and clear Head; a sharp and excellent Understanding in Things natural or divine; of great Sense and Power for either speaking or writing; a full and admirable Preacher, Expounder, and Exhorter, from either
Desk

Desk or Pulpit : tho' he did all this generally, throughout his whole Life, from Heads, and some general Meditations, and not from any set or studied Discourses. He had a Genius and Presence both of Mind and Body, that in the Time of his Health were more than ordinary ; such as either at Home or Abroad, would obtain a Regard : and he was a skilful Casuist, Counsellor, or Adviser, in Matters outward or inward, of Conscience, or of the World, to such as had the Trial or Experience of him.

Nor is it fit to pass in intire Silence, the free and pleasant Part of his Conversation, which was also highly considerable, as well as that which was serious and pious.

And these, I say, are Things that you all, in the main, very well knew : I shall pass now to some that you may not be so well acquainted with ; tho' neither yet I believe, are you Strangers wholly unto divers of them.

His Heart, and his Purse too, was in almost every good and christian Design ; he was an earnest Exhorter unto a due Charity upon all extraordinary *Briefs* ; he neglected none ; but to some, besides what was publickly given in the Parish, he hath given much more afterwards in another Way. For an Instance of this, I shall

shall only name here one of the Collections that we had for the *French Protestants*; to which he gave in the Parish Forty Shillings; but Twenty Pounds afterwards of his own Money, in a Way that was more private: And several such like Things as these, more than I shall mention, I have known him to do.

He had a true Sense indeed upon his Mind of all extraordinary Charities or Occasions, as well as such as were more ordinary; and considered them accordingly. It was with great Satisfaction that he observed, a pretty many Years since, the *Societies* form'd in *London*, and in other Places, for divers very worthy and Christian Purposes: As, for a publick, legal *Reformation of Manners*; for the Promoting of *Practical and Christian Knowledge*; for raising *Charity Schools*; erecting *Libraries*; and for the *Propagation of the Gospel in Foreign Parts*: he was in to his Power with all of them, and more or less a Contributor unto all. When the Reverend Dr. *Bray* was first engaged in the last of these, by himself and Friends he furnish'd out the Sum of 211*l.* for *Missions*, or the Use of that truly noble, and Evangelical Charity, in the Space of Three Years; as I find by the Doctor's own Accounts delivered in to the Society, or Corporation of Members for that Service. He hath since assisted in these
good

good Works, and died a *Corresponding Member* with one of the *Societies* that hath been mentioned: And if he hath not of late, tho' that is more than I well know, contributed to these so excellent Societies as formerly, or in so free a Manner, it was not from the Abatement of any Sense of their Worth, or of his own Zeal, but from that of his Fortune, from some late Accidents or Occasions.

Certain it is, that the Persons concern'd in these good Designs, he had a singular Respect for; looked upon them ordinarily as some of the best Christians we have amongst us; and, in their respective Ways, as Ornaments and Honours to our Church and Nation.

The Poor or the Distressed, the Orphan or the Prisoner, wherever found, have not, on due Occasions, gone without his Relief. He would help them, if possible, by himself or others. His being made one of the worthy Executors of *Gabriel More*, Esq; Nephew to the learned Dr. *Henry More*, furnished him with many excellent Opportunities of doing good, to his high Contentment and Satisfaction: And he was at all Times of his Life exceeding liberal, for his Circumstances, of his own Charities as well as those of others.

A learned, but imprudent Clergyman, a Friend of his, so incumbred himself to
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the Value of 200 *l.* Debt, that he was cast into Prison. By his sole Pains and Activity, he raised for him, in some little Time, in divers Parts of the Kingdom, the Sum of about 160 *l.* freed him absolutely from his Debt, and sent him to the Duties of his Cure in Peace.

And as he did this, so also hath he sundry Ways, and in other Respects, been eminently serviceable to many of his Friends, as their either Conveniencies or Necessities required.

One Thing more in this Place I think fit to mention; that in doing Kindnesses, he had often a great Regard to his Friends or Persons in the other State as well as in the present; to do Things that he thought would please them, and not the contrary; as having a Perswasion, that there is a nearer Intercourse between the two Worlds than is vulgarly imagined: which minds me of a Passage in the judicious Mr. Mede, that may not perhaps be improper to be cited on this Occasion. It is in his Discourse on *Zacch.* iv. 10. Page 42. "And
 " one Thing more; If the invisible Things
 " of God may be learn'd, as St. Paul says,
 " from the Creation of the World; why
 " may not the invisible and intelligible
 " World be learned from the Fabrick of
 " the visible? The one, it may be, being
 " the Pattern of the other." In the *Third*
 Book

Book of the Soul's Immortality, written by Dr. More, there are many Passages which seem to favour the present Notions; but on this I forbear to insist, seeing that, as to these Matters, every one will take Notice of them according to their own Judgment or Fancy.

He had an admirable Faculty for the moving of others in the Ways of Beneficence; and he had those Arts of Address, and of a charitable or religious Eloquence, that seldom fail'd, more or less, of obtaining their Ends. It was *his Talent*, I us'd to tell him, and what he seemed to be peculiarly fitted for. From some equally great, and also good Persons, he hath had, upon some Occasions, very large Sums, and noble Charities. I would here have given Instances of some Donors, that merit a Distinction, if Leave could have been obtained for it.

His undertaking, by his own Cost, Industry, and Interest, or the Contributions of others, to reprint so many of the Works of that most excellent Person, Dr. *Henry More*, with their respective *Scholia*, put generally into *English*, was a *Work* fit for few, if for any indeed, but this singular Person that I here treat of: And however some may please not equally to admire the Author, or the Task, yet shall it be the lasting Praise of my Friend, and his Reward too, as well as Benefit of the Publick,

that it was so happily attempted; and is also now, in all Respects, so near finished. There are Heaps of Letters testifying an uncommon Satisfaction in the Author, and his Works; and in this Reverend Person, for his noble Pains and Atchievement in them.

To this I must add next, his paying for many Years, by himself or others, a *Charity-School*; or for the teaching of Twenty Children in this Place; and now, at last of all, his settling it for Posterity, by a Sum of 10*l.* *per Annum*, and a *School House* to be built for the Service of it: And this again partly by his own, but chiefly the acquired Bounty of some charitable Contributors; he at once doing good, present and future, by these Means; exercising his own Virtue, and becoming the happy Instrument of engaging many others in good Works, of which they shall never have the least Occasion to repent.

He hath been thought by some, that did not understand him, a Lover of *Money*; but, if he was so, it was only to do *good* with: And whereas, again, it hath been thought by others, that he was very *rich*, and was like to die so; besides what hath been before intimated, his Way and Manner of Living, the good Works that he did, and the very Circumstances of his Will, and what he left, shew sufficiently the contrary unto this Opinion. And

And indeed it well deserves here to be particularly noted, how dead he was to any publick Preferments more than he had. Notwithstanding all the Interest and Pretences he might have had for some Advancements, in all the late Reigns, he never, to my Knowledge, took so much as the least Step that Way for himself. He was in these Matters far from being a *Self-seeker*; and resolv'd to be contented with that, which, by the Providence of God, he enjoyed: which, tho' it was but moderate for his Worth and Degree, yet upon presenting a Person in a very high Station with some Book, he pray'd a Friend with Pleasantness to let him know, that it came from one that *wanted nothing, desired nothing, and that would have nothing*. So far was he from any Attempts or Desires to serve himself in these outward Things. *

Having represented him hitherto in many worthy Instances of his Faith and Charity, I shall touch now upon some further Particulars, that will also deserve to be consider'd.

His great and eminent Esteem of Dr. More and his *Works*, as it hath been already hinted, so must it be noted by all that at all knew him. The Occasion of it was this. He was always, as I said, of a strong Under-
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standing,

* Note, That the Things which more immediately follow, with some Passages up and down more, were not deliver'd at the Preaching of this Discourse; but only such Things as were thought properest for the Place.

standing, as well as deeply religious; and falling once accidentally upon the *Mystery of Godliness*, written by that great Man, he was more than ordinarily struck with many of the Passages that he observ'd in it; which made so deep an Impression, that he soon bought the Book, and as carefully perused it; and thought he met with that Weightiness of Design and Matter throughout; so much Excellency and Variety of Reason, Learning, and a divine Sense; such an Account of Christianity from first to last; from its very Root, as it were, to all its full Growth; such a *Rationale* upon it; the Wisdom as well as Goodness of God in it; that he could not but be extremely both pleased and edified: and from that very Time contracted a more than ordinary Value for both the Work, and its Author; which was afterwards very highly increased from his other Writings, and that intimate Acquaintance which he obtained, in Time, to his great Satisfaction, with the Author himself; who hath been heard to say, *That he believed none of his Readers felt him more, in the greatest, and most important Matters, than this our Friend did:* And that he had wonder'd occasionally at the Luckiness of his Sagacity, as to his true Meaning in some particular Things. In short, he is the Person referred to more especially in the Doctor's *Life*, p. 158, 159.

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He had a high Esteem of his Parts and Abilities, the Excellency and Uncommonness of his Learning and Genius; but it was the admirable Sense of what is perfect and divine, of what is best and greatest, that breaths in all his Writings, that he chiefly admired; his most transcendent Sense of God, and all his infinite Works; the most astonishing Nature of his Creation and Providence; the true and absolute Love he bears to the Creatures that he hath made; the Harmony of his Wisdom, Goodness, and Justice, all in one; the Imitation of his Love and perfect Nature, so far as we are able, in our selves; and the fulfilling to the utmost that of the Apostle, which is to be looked upon but as a Transcript of the divine Goodness, *Let all your Works be done with Charity*: These, I say, are the Things, with the Opening, as he thought, in several of his Writings, the Treasures of the divine Providence in this, and the upper Worlds, in a more than ordinary Manner; his entire Zeal and Sollicitude for the Benefit of the Church, and of Mankind; and his so lively painting out the Corruptions, or Integrity of both: his excellent Skill in Prophecies; (a Study much more deserving the Consideration of the pious, especially at this Time of Day, than is, I fear, generally to be observed) and his Accounts from 'em, chiefly in the learned Mr. Mede's Way, of the State of the Church, both

both past and future ; with the better admirable Condition that it shall yet in Time attain to: These, I say again, are the great Things that he was so captivated with in this Author; these he lived, breathed, and died in ; and on these Accounts it was, that he took such Pains to recommend his uncommon Works unto all others.

I will observe now, that in Virtue of his Acquaintance with this Author, and the Depth of his own Seriousness in religious Matters, I find under his *Hand and Seal*, March 12, 1668-9. a most *serious and deliberate Renewal* of his *Baptismal Covenant* ; with a consequent *Dedication of himself*, in the most solemn Manner, *with all his Powers or Faculties*, to the *Service of God*, and *his ever blessed Redeemer* : And I have Reason to believe, that he never forgot this so solemn Act, and Devotion of himself to the Purposes of Religion, all the Days of his Life.

If I have exceeded here, I will be shorter in some other Things that follow.

He was, as we may perceive by some foregoing Accounts, a hearty Lover of our *Established Church* ; however some, as is very common, might mistake him in it. The *Constitution*, he would say, is in it self *admirable*, and *very truly Christian* ; it wanted only a *Spirit of Life and Power*, most universally to actuate the so *excellent Frame* we have the Happiness to be under.

He

He lamented the Divisions that were made from it, without, he was perswaded, any truly just or sufficient Cause; and was particularly concerned, that any of our own Church should, by their ill Lives, or unchristian Behaviours, in so great a Degree contribute towards them.

He had a true Love and Honour for all the *Reformed Churches* Abroad; tho' he justly took 'em to be less perfect than our own: but he thought it an ill Use made of the greater Goodness of God to our selves, to be exalted by it into an unbecoming Slight or Contempt of others. He thought not that the Zeal or Excesses of some, with their unchristian, as he judg'd, and *unchristianizing* Doctrines, whether with Respect to the Churches Abroad, or our Dissenters at Home, would ever do the Church of God in general, or our own in particular, any real Service. 'Tis another Sort of Spirit, Wisdom, and Charity, that must defend Truth, and heal, as he conceived, the Breaches of the Church.

Of all Churches, yet without the least Ill-Will, nay, with true Concern and Compassion towards it, and more especially its sincere and well-meaning Members, he had an entire Sense of the most deplorable Corruptions of the Church of *Rome*; its Pride, Tyranny, multifarious Errors and Delusions, Cruelty, Idolatry, Superstition, and the like: And whatever Occasions any Persons or Sea-
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sons might give them for it, he thought it a great Defect of *spiritual Judgment* in such, and so of *Life* too, as are ready to express a better Opinion of Papists themselves, than of Presbyterians; as if in Evils or Errors there was no Difference; or to take them Church for Church, or Error for Error, there could be any Comparison; and as if a great Part of the *Reformation* Abroad, for which we always have so justly praised God, and testified our Respects towards it, and which all of it, joins harmoniously together in rejecting the Errors of the *Roman* Church, were not of this latter Sort. Which I only speak, as to shew his true Sense, so to create, if possible, a righter Understanding, and also *Spirit* in some as to these Matters. Such Extrems as these give Advantage, and not the contrary, to those whom we dislike.

For the Reasons that have been mention'd, and out of a just Sense again of those most excellent Laws and Liberties we are under of all Sorts, he was a hearty Well-willer to, and embraced with great Joy and Thankfulness to God, and to his Instruments, the *Deliverance* we received at the *Revolution*; and to the after Laws and Settlements upon it; in Virtue of which, we have the present Royal, and August Family, so gloriously secured, and established to us. His Majesty King *George* had not a more faithful Subject living upon Earth: and he wonder'd at, as well

as much lamented the most unhappy Divisions, nay, Rebellions and Disorders there have been amongst us; wishing all, if possible, more and more easy, as he thought them safe and happy under his Majesty's Administration; and that laying aside all inordinate Party-Interests, Feuds, or Quarrels, all Persons, from the highest to the lowest, would endeavour to center in the common Peace and Happiness of the whole.

The conscientious Non-juror, or Papist himself, as to his own private Temper, so far as it may consist with the *publick* Wisdom and Safety of the Nation, and till they could receive a greater Conviction, he was far from being any Enemy to; but wish'd them all due Peace and Happiness for ever. In a *bad* Sense, he was far from being a *free Thinker*; in a *good* one, no Man had a more *generous*, or *enlarged Mind* towards *God and Man*; or, so far as Things would bear it, a greater Candour, or more truly universal Charity for all.

But 'tis Time now to come to a Close, in my Account of this excellent Person: He bore all his Illnesses with much Patience and Resignation of Mind: He had not indeed any mighty Troubles or Pressures on him: God was *very good, and gracious towards him*, as he would say himself; and ordinarily it was a tolerable State to him from first to last: His Wind and his Strength decreased gradually, till they wholly left him: He was

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quick and sensible to the very End : His *Desire was to be dissolv'd, and to be with Christ*, as the Apostle speaks ; and with all the excellent Spirits which are above : He had a most full Trust and Peace in God's Mercy, through our Lord and Saviour Jesus Christ : The very Preamble to his *Will* doth sufficiently express it, which runs thus : — “ *Im-*
 “ *primis*, I most humbly and earnestly re-

“ commend my Soul to our most merciful
 “ and Almighty God, our faithful Creator
 “ and Governour ; hoping for Pardon and
 “ Mercy from him, through the Merits of
 “ our glorious and blessed Saviour Jesus
 “ Christ: My Body I commit to the Earth,
 “ after the most private Manner to be bu-
 “ ried ; in Hopes of a most happy Resur-
 “ rection at the Day of Judgment, through
 “ the Power and Goodness of my Lord and
 “ Saviour. ” Yet he was not without a great Sense at the same Time, and would often express it, of his Defects and Infirmities : as it is highly observable, that the *better* any Persons are, the *greater* Sense usually they have of their *Frailties or Defects*. He would several Times speak, with great Self-Abasement, such was his true Christian Frame, how much he thought the lowest Place in Heaven to be above his Deservings.

When any of you came at any Time to see him, you know how ready he was always to speak some *good Things*, or to offer *Christian Advices* to you. He departed at
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last, in the most gentle Manner, from this to a better Life ; from an aged and infirm Body, to those freer Regions which are above : His Death, you all know, was after Dinner in his Chair ; with little or no Pain or Trouble on him : And thus he had every way, according to his own Desire, an *Euthanasia*, or quick and easy Release from the Follies, Vices, and Confusions of this, to the Peace and Serenity of that future World.

Let me here add, that the very last Words he was ever heard to say, were these : *We must all give an Account of our Consciences.*

For what concerned his Interment, his express Order to me in a private Paper was in these Words : “ I earnestly request my Brother, that I may be buried privately ; no Body being invited to the Funeral: and carried to the Church by our poor Men. I desire a plain Deal Coffin black, without any Lining, or Bays, without Age, or Name, or Nails, or Hinges : ” citing some past Examples in the Place for it : Which was the Cause why there was no Sermon by some other Person at his Funeral ; and one, amongst others, why I my self made one at the Time I did upon this Occasion.

To his Charities, while living, he added that of near 20*l.* chiefly under his own Hand, to be distributed to the Poor after his Death ; having designed formerly a greater Sum amongst them at that Time.

And now if this late able and very truly
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eminent Pastor of yours had, as you may conceive, his *Passions* or *Excesses* at some times amongst you; if he was still a Man, and not perfect as an Angel; how are all these to be drowned, as it were, in that Sea of Goodness, Piety, and Charity, which was so really in him? And how justly ought ye to *remember* and *consider*, with Value and Respect, his *Faith*, his *Doctrine*, and his *good Works*; with the *End* of all these, and his *Conversation* in the World.

And here let me only suggest this: That Religion is most assuredly the most solemn and important, the most true and real, when rightly understood, or else the strangest and the falsest Thing in the World; a Cheat, a Bubble, a Mockery, a Nothing: But if we cannot think this of God, or of the Scriptures; of the Reason, Conscience, or Professions of Men; of all the best, wisest, and most celebrated Persons, from the Beginning of the World unto this Day; if we cannot possibly think it, with Respect to the Evil, or the Good; to this Life indeed, or to another: then let us seriously *remember* all the *Saints* and *Martyrs* that are gone before us; all the sincere *Bishops*, *Pastors*, or *Teachers*, that have been in the Church: *him* more particularly, whom, as to this Place, we here speak of: *Whose Faith follow*, all whose *Faith*, *Works*, and *Righteousness follow*, *considering the End of their Conversations.*

F I N I S.